

# The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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### INVOCATION.

O Thou whose equal purpose runs  
In drops of rain or streams of suns,  
And with a soft compulsion rolls  
The green earth on her snowy poles;  
O Thou who keepest in Thy ken  
The times of flowers, the dooms of men,  
Stretch out a mighty wing above—  
Be tender to the land we love!

If all the huddlers from the storm  
Have found her hearthstone wide and warm;  
If she has made men free and glad,  
Sharing, with all, the good she had;  
If she has blown the very dust  
From her bright balance to be just—  
Oh, spread a mighty wing above—  
Be tender to the land we love!

When in the dark eternal tower  
The star-clock strikes her trial hour,  
And for her help no more avail  
Her sea-blue shield, her mountain-mail,  
But sweeping wide, from gulf to lakes,  
The battle on her forehead breaks,  
Throw Thou a thundrous wing above—  
Be lightning for the land we love!

—Wendell Phillips Stafford, in the Atlantic.

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"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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## EDITORIAL NOTES

"Do men gather grapes of thorns, or figs of thistles?"—Matt. 7: 16.

As we said in our last issue we are grieved to see that so much time is wasted in speculating about the spiritual good result of the war. We have no doubt that God can bring good out of evil. We know that all things work together for good to them that love God; but shall we do evil that good may come? The Jesuits may say, "Yes, for the glory of God," drawing the conclusion that the end justifies the means. But we say, "No." We do not find in the new dispensation a single instance in the life or sayings of our Lord which justifies war, nor does experience warrant the assumption that any good, national or individual, can come through war. The objection may be made that people and nations owe their individual or national liberty to success in war; but that only reveals the lamentable condition of humanity, which would pass away if the principles of the Gospel should become a practical reality to all professing Christians and professedly Christian Governments. We are told, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." We fail to see a single instance in which it can be proven that war has been brought about as a fruit of the Spirit. There are many things that seem to call for war. Generally the fighting impulse is aroused by patriotism, philanthropy, and almost always by a false impression of sacred duty. But these too often are mere empty words, used to cover base passions. True Christianity would never arm a man to kill his fellow man for any cause. Jesus as the Prince of Peace came to make of many nations one nation, and of all

men of all nationalities one family. He broke down all racial barriers, and by His death for all established the relations which should regulate our mutual intercourse. As He did, unto us, so ought we to do to one another. If we should be justified in protecting our national rights by war I do not see any reason why we have to lay aside arms when our religion is insulted. Is not religion of more value than the boundaries of a nation? And, of course, if the theory of government should be applied to the individual, and I do not know why not—why should I rely on the courts to judge my cause if I am strong enough to wash my dignity with the blood of my adversary? We are often misled by appearances. We see a poor deluded soldier who, before going to war, makes his private devotions, and instead of deploring our ignorance we look to Heaven to protect him, without thinking that his victory means the loss of others. And do we believe that we are all brothers before the Lord? Oh, the responsibility of those who lavishly sacrifice the lives of men, for what? For a mere chimera.

The following is a picture drawn by the pen of Michael Monahan, editor of the "Phoenix," which reflects the terrible image of war, called up by Carlyle's famous description:

"Two hostile armies arrayed for mutual slaughter are waiting only the word of their commanders.

"The common men of whom these armies are made up have not the slightest grievance against each other, nor are they moved by the least animosity. No supreme cause of country has called them into the field; they are there simply in obedience to the summons of their rulers, for reasons which touch them not at all, which do not concern their private fortunes or interests, and which they are not suffered to understand. Yet at the call of authority they have abandoned their wives and children, their fathers and mothers, their sweet-hearts and promised brides,—yes, all that attaches them to life,—in order to shed their innocent blood and the blood of others innocent as themselves, merely to gratify some capricious whim, some guilty or vain ambition of their rulers.

"On each side there are priests actively exhorting these common men to do their duty—that is, to shed their common

blood with courage as they hope for salvation through the merciful wounds of Christ. And the priests are very careful to point out that in so doing they are but obeying the will of God, as expressed through their rulers, His chosen representatives. Now, as this plea is put forth by the priests on both sides, and, indeed, ever has been since men first banded to slay and rob their kind, it follows that the horrible blasphemy is achieved of making God chiefly responsible for the crime of war!

"Thus braced and stimulated by the blessing of religion, these common men prepare bravely to slaughter their fellows and to submit to be slaughtered themselves; telling themselves that it must be the right thing to do, since their rulers desire it and the priests sanction it. Yet they go to the killing with reluctance or indifference, at first, until very soon, with the blind fury and savagery which the spirit of war engenders, they are changed, in despite of themselves. From harmless common men, thinking only with regret of their abandoned homes and dear ones, of their peaceful occupations, the idle plough and loom and workshop,—they are in a few moments turned into murderers, delighting and exulting in the slaughter of their fellows, maddened by the sight of blood, crazy to kill—kill—kill!—and lost to the instincts of humanity."

The picture is horrible, but real, and when we think of it the only prayer we are moved to offer is, "Father, forgive them, for they know not what they do."

#### **Are there Erasures in the Books of Heaven?**

The pope, *under the inspiration and guidance of the Holy Ghost*, as he affirms, in his Consistorial Allocution of February announced his plan of holding another consistory for the election of new cardinals in the early days of June. Now, on account of the war, he has indefinitely postponed this consistory. We suppose that the names chosen for the office of cardinal are more than likely to be changed, if political conditions so demand. Now, is the foreknowledge of the Holy Ghost so limited that He did not know in February what would happen in June? Is the heavenly calling of a cardinal dependent upon the political situation on earth? Let the reader solve the problem.

**National Ideals and How Home Missions Will Promote Them**

The war has absorbed the attention of our nation in general, and of almost every individual in particular. The sufferings of millions of our fellow men and women, and of the little children, has touched our hearts, and every one is trying, in one way or another, to alleviate these sufferings, many times through personal sacrifice. Great sums of money have crossed the ocean, and made glad hearts that were on the verge of despair, and great quantities of food and clothing have appeased the pangs of hunger of millions, and protected them from the inclemency of the weather.

How beautiful it is to see this expression of the love and universal brotherhood which move us to pity toward those who, separated from us by territorial boundaries, by political ideals, by social customs and by religious beliefs, still have such strong affinities with us that their sufferings cannot fail to touch our hearts. And yet, what different effects the same cause can produce! That which stirs our hearts, and fills our eyes with tears of compassion, only intensifies anger and the spirit of destruction among many of those who are in the midst of the sufferings, and are the cause of it.

We do not intend to analyze the phenomenon of the human heart; we intend only to draw a lesson from the fact which we all witness, but which very few make a subject for meditation: The same heart which, under the ordinary circumstances of life, is moved to pity by the sights of human anguish may become so hardened as to cross with unabated anger and savage instinct a battle-field strewn with thousands of mutilated corpses, and hear the cry of the widow and orphaned children without compassion. The lesson we can learn is that man is naturally susceptible of becoming what his surroundings tend to make him. From this we may draw the conclusion of our moral responsibility toward our fellow men. If the influence of evil is so great only the persistent efforts of good can arrest its progress. We ought to ask ourselves every day: What have I done to-day to better the condition of my fellow men? But we ought to go still deeper in our meditation that our ideals may be higher.

It is our duty to give to our fellow man the best for him,

and the best in us. And our best is not found in our pockets, neither are feeding the hungry and clothing the naked the best we can do for them. We need to look to what is capable of becoming the best "self"—the spiritual personality, or the "inner man." If we take upon ourselves only the responsibility of looking after the material welfare of the individual, charity would be the exclusive privilege of the rich, and the effect of it would be pernicious in many a case. While, if we seek to raise and transform the "inner man" as well, the individual will become less a subject for charity than a power for spiritual good among his own class.

Our national character has the reputation of being altruistic. It is the key-note of American liberty, and it is this which attracts foreigners to our shores. "In America everybody can live," they say. But if we admit and welcome the foreigner to our midst we must take upon ourselves the task of forming his character, both because of moral responsibility, and as a safeguard for our national institutions and character.

Nothing can build up a character, or give to a man a permanent good as can the Gospel of Jesus Christ, which has been the basis of our national greatness. If we give the foreigner our ideals of liberty, and do not at the same time seek to form his character upon the fundamental principles of Christianity, we shall make of him a dangerous element whose powers may turn against us, and who, if he leaves our shores spiritually unregenerate, will show wherever he goes that this country has been his school of perversion. Home missions, therefore, are becoming a greater and greater necessity. We ought to redouble our efforts along this line of Christian activity. The honor of the nation, and personal, as well as national safety and well-being demand it.

Our Auxiliary Society, called the Home and Foreign Missions Aid Society, realizing the great need, takes an intense interest in the work among foreigners in New York City. Good work is being done this Summer, both by means of religious services and a class for foreigners, in which the English language is taught, and at the same time national ideals and principles are explained and inculcated. Lack of

funds, however, is the great obstacle to progress. We would, therefore, gladly enlist the interest and co-operation of our friends, and of all who may read these lines, asking them, in turn, as they may have the opportunity, to bring this important work to the attention of Christian Endeavor, Young People's Societies and Mission Bands. Information will be gladly given by the secretary of the Society, Miss J. E. Taylor, 135 East Fifty-eighth Street, New York, and contributions gratefully accepted by Mrs. F. J. Martin, treasurer, 52 East Sixty-ninth Street, New York.

We are glad to note that the Christian Endeavor topic for the week ending July 4th was the same as our heading, and we here reprint in full for the benefit of our readers an able article on this subject from the pen of the Rev. Simon Blocker, which appeared in the "Christian Intelligencer" for June 23d, as follows:

"National ideals reflect the ideals of individuals. If the majority of people favor war, for example, the representatives of the people in Congress will form policies to express the general desire. If the majority are ruled by the ideals of the Prince of Peace their will gives color to legislation. As is the individual citizen, so in general, will be the nation. It only requires a majority of the people with convictions of a certain kind to shape the principles and policies of governmental action.

"America is known as a Christian nation, but the life of every unconverted citizen is a menace to the national Christian character. To keep our country Christian requires individual consecration and the constant effort to win others to Christ. Home mission work is absolutely vital to national Christian idealism. Every individual vote counts. It must count on the side of righteousness if our nation is to perform its function in the modern world. It is only those who own Christ as a Saviour and Lord who can be counted on to vote and labor for the cause of righteousness.

"Millions of foreigners have come to America as to a land of promise. They have brought ideals and customs in many instances subversive of American ideals. Grouped together,



as these aliens often are, it is a matter of extreme difficulty to evangelize them. Yet the Christianization of these people is a matter of of the greatest urgency. Political bosses have been quick to utilize these un-Americans as a means of achieving selfish ambition. Certain cities have for years been under the control of corrupt political organizations whose strength has been maintained by the support of the alien element in our population. Evidently the need of evangelizing these foreign masses of people within our borders is of first importance to our national welfare.

"The Gospel is the power of national as well as of individual salvation. National salvation is the flower of individual salvation. In proportion as the individual citizens get the mind which was also in Christ and apply it to pressing national problems will our country be able to rid herself of the organized evils which menace her life. If all who profess allegiance to Christ would get together on the proposition, 'The Saloon Must Go,' the curse of the liquor traffic would soon be removed. Our country will never be what it ought to be until Christ is generally worshipped as Lord and obeyed as King.

"Thousands of people in America who have been brought up in Christian homes have forsaken the Church and are living in practical neglect of the claims of religion. A life of religious indifference is a blow at our best American ideals. Our Government was established in the name of God by God-fearing men. The sessions of the Constitutional Convention in Philadelphia were, upon motion of Benjamin Franklin, opened with religious exercises and prayer to God. If we depart from the spirit and practises of our forefathers we do so at our country's peril. Christianity is our only safeguard against pervasive worldliness and rank ungodliness. The faith of our fathers is our most effective weapon against drink, vice, unbelief and materialism. The man who allows his religious devotion to lapse is helping the cause of unrighteousness in this country and laying up burdens for those who come after him which will make it very hard for them to uphold American ideals. Every American citizen owes it to his

country to support the Church by his presence, influence and service. His patriotism demands it. The blessings of freedom impose this debt of gratitude. 'Our country for Christ' is the only worthy motto of every true American. Our greatness and strength and permanence as a nation rest on Christian character and principles."

#### **The Pope's Peace Prayer Sent to Bavarians**

According to a dispatch from Munich, July 10th, published in "The New York Times," the pope has sent an epistle to Cardinal Francis von Bettinger, the archbishop of Munich, and to the Bavarian bishops, instructing them to recite the prayer for peace. *The pope cherishes the hope, says the dispatch, that God will be moved through the joint prayers of the faithful.* But how can the pope expect God to be moved by the repetition of prayers written by him, when he himself is prolonging the war by sending his sons to the battle-field with his blessing and the command that they perform their duty as soldiers?

The only way for the pope to promote a speedy peace is to prove that he is both honest and infallible by proclaiming which side is in the right and commanding the soldiers of the other side to surrender. This would be more effective than the recitation of his prayer. "But," the pope says, "God may grant that the evils of this bitter war *may take a turn for the better.*"

This explains why the Jesuits for a long time have "prayed" for this war to break out, as their hope and plan is that in the end it may bring about a restoration of the Church's power.

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#### LETTERS TO CARDINAL GIBBONS IN PAMPHLET FORM.

Many of our good friends have repeatedly urged the publication of our Letters to Cardinal Gibbons in book form. We are sorry to say that the plates have not been preserved of those published before April of this year, and resetting would be a considerable expense, which we are not able to meet at present. But we have decided to publish the Letters from April to September, 1915, in pamphlet form, and shall be grateful to those who will send orders and help to distribute them. The price is 30 cents a copy, \$14 for fifty and \$25 a hundred. Orders filled at once.

**TURN TO THE SECOND PSALM**

BY REV. DAVID J. BURRELL, D.D.

The smell of gunpowder is in the air. The Great Powers are at swords' points. The hearts of the faithful sink within them, while unbelievers ask: "Where is now your God? Is He on a journey, or pursuing or peradventure asleep, that He knoweth not?" How shall we answer? Where shall we turn?

*Turn to the second Psalm.* It sounds as if it had been written with a clear foresight of events now going on.

In the first stanza we find ourselves in the midst of a tumult. The Great Powers are raging. Armies are mustering, kings and rulers in conclave are taking counsel together—against what? "Against the Lord and His anointed"; that is, against God and His only-begotten Son! Amid the confused noise and tumult we hear them crying: "Let us break His bands asunder! Let us cast away His cords from us!" These bands are bands of law; these cords are cords of righteousness. The dramatic picture is before us—a mob of nations, led on by kings and counsellors, shouting out their opposition against the Christ of God!

In the second stanza our eyes are turned toward Heaven. Above the roar and tumult of the nations we hear a burst of laughter. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision!" So impotent are they; so base and blasphemous! It is as if a swarm of gnats were to conspire against a cyclone; as if a nest of blind adders were to lift themselves against the sun. If there be any weakness in the universe, it is the strength that vainly struggles to rid itself of God's bands and cords. He laughs at it!

There was a time in the history of France when a member of the National Assembly ventured to say: "Fellow citizens, there is no God!" The cry was caught up by the people, who shouted it along the boulevards, "No God! No God!" A courtesan was brought in a triumphal chariot to Notre Dame and enthroned at the high altar as Goddess of Reason. Then came the Reign of Terror; and the gutters of Paris ran red with blood. This was the logical outcome of that voice in the assembly: for if there were no God there could obviously be no sanctions of law. Thus the Lord vexes the people who conspire against Him.

He speaks: "Yet have I set my King upon my holy hill of Zion"; that is, "Despite your puny wrath, my Anointed shall sit supreme among the nations." This is His ultimatum. The conquest of Emmanuel had been predetermined; and even His enemies must lend themselves to the furtherance of it.

In the third stanza the Heir Apparent Himself appears and presents His credentials: "I will," he says, "declare the decree"; and He proceeds, as it were, to unfold the parchment bearing the signature and signet of Jehovah, in which He is made Vicegerent. This decree is a transcript of the Covenant of Grace, in which the Only-begotten of the Father, who offers Himself to the vicarious pain of Calvary, receives a definite promise that He shall see of the travail of His soul.

"Ask of Me," saith Jehovah, "and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." But has He ever asked? Ah! was there ever such a prayer since the foundation of the world, as when His pierced hands were stretched out upon the Cross and His eyes lifted toward His Father's throne? In that moment He was asking the heathen for His inheritance and the uttermost parts of the earth for His possession; and in the logic of events this is all too slowly but surely coming to pass.

In the fourth stanza the psalmist exhorts rebellious sinners to submit themselves to God's beneficent purpose of salvation. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth!" The part of wisdom is to bow reverently before Him.

Wherefore, "kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little." In ancient times, to kiss the prince was a token of fealty. To kiss the Son is to pass under His yoke, to submit to His authority, to surrender to Him. This is the reasonable service not only of kings and rulers, but of every man.

Let us be of good courage. "God's in His Heaven; all's right with the world."

**LETTER TO CARDINAL GIBBONS**

## XL.

Dear Cardinal:

As promised in our last letter, we purpose to continue our study of the policy of the Jesuits—that is to say, the methods employed by them for the accomplishment of their aim of conquering the world.

Before entering upon the subject we wish to make clear a point which perhaps to some minds requires explanation.

We have said that the methods of the Jesuits differ widely from those of the other orders. But, although this is absolutely true in principle, we do not wish our readers to jump to the conclusion that we mean by this to condemn the Jesuits alone. This is not the case. The Romish system can produce no good unmixed with much that is evil, and in comparing the other orders with the Company of Jesus we can only call them good by contrast, or in other words, we can only say that the evil to be found in them is not so subtle and pernicious as the evil which permeates the whole body of Jesuitical doctrine. There is not a monastic order as it stands to-day, Jesuits' excepted, which could be recognized by its founder. They have all departed far from the rules laid down by their founders, if we may believe in the genuineness of their constitutions, legends and traditions. Besides, it is also true that the Jesuitical doctrines have had so wide an influence throughout the Church, and their success has been so amazing that there is scarcely a member of any religious order, however cordial may be his hatred of the Jesuits, who does not regard them with envy and try to imitate them in every way possible.

As the Company of Jesus was established with the sole object of world-conquest in view, every rule of the order and the whole life of each member is planned to fit him for this purpose. He is a soldier, and all his faculties and talents must be directed and trained for highest efficiency in the world-conflict. His individuality, in itself and for its own sake, is nothing, but every quality is taken into consideration and made use of in so far as it can further the interests of

"the Order." So the life of the inmate of a Jesuit's house is a continual military drill. Even those things, which to the novice, or, more properly speaking, the "recruit," appear to be merely what are commonly called "spiritual exercises," such as mental prayer and private devotions, are, in reality, all planned with a purpose. The superiors, like the officers of any army, make their plans, which are kept secret from the subordinate; and when he is sent out on any mission it is expected of him that he neither do nor say anything but what has been commanded.

It is very interesting, this training; and to the uninitiated it may even appear very admirable. I have been in intimate relations with the Jesuits, and until I reached a true comprehension of the means they employ I used to admire them greatly. It is, indeed, quite a common mistake to regard the Jesuits as all men of science and talent. That is by no means so. Probably because one expects so much of them on account of this general impression there seems, in reality, to be a larger percentage of ignorant men among them than in any other order. But they are specialists, and their experience, handed down from century to century, enables the superiors to acquire such a knowledge of human nature that, when they select a man for the performance of any task, they very seldom make a mistake in their choice.

What the Jesuits have accomplished and still accomplish is only possible by means of their strict vow of obedience. Some may ask: Do not the other orders have the same vow of obedience? Yes; but we must take into consideration the fact that the character of the order leaves its stamp upon the character of its members. Every other religious order gives the impression of having been established as a citadel of refuge, where the perishing soul might flee from the temptations and distractions of the world. So charity toward the sinner was enjoined, and he was to be allowed another "chance." All penalties were designed to benefit the individual by turning his soul to repentance. This is the origin of all the different forms of penance prescribed in the monastic rules. Instead of expelling a refractory member from the order he was punished, and sometimes imprisoned (for

the good of his soul). When the orders enjoyed full power the prisons of the monasteries were always filled. I examined a great many of the ecclesiastical law processes in the archives of my convent, and I was surprised to read in many instances, as follows: "And, having offered to him (the delinquent monk) relief from imprisonment, he begged the superior to have mercy on his soul and allow him to die in prison, because, after so many experiences, he was morally certain that liberty would revive his passions and kill his soul forever." I believe that many were put to death for their souls' sake. The founders of the orders recommended such charity to the fallen, that only those who denied the authority of the pope were excepted. These rebels had to be taken to Rome by the custodian, manacled in former time, and what treatment they received there we do not know, but we can judge by the fact that the Franciscans until modern times numbered only one heretic apostate from their order, Occhino, and he probably succeeded in escaping because he did not allow his views to become known until he was safely out of reach. Only since Cardinal Vives (who in himself had all the defects of the Jesuits) succeeded in having his way in the Vatican did the late pope issue the *buleto* (permission to leave their order) to those who would not blindly submit to him. Such a power had never been conceded to any pope by the constitution of any order, and even now, to pacify the indignant canonists, this *buleto* is issued as merely a temporary dispensation from the monastic life. According to the rule a religious after making his profession was a member of his order forever. If he escaped, the superior might call upon the civil authorities to bring him back. When he was brought back, unless he had been out a considerable time and had been known to have committed crimes, he was allowed as many as three chances to reform. After the third delinquency he was to be put in the convent prison in chains for the rest of his life. But if the return to the convent was made voluntarily, the backslider was to be given as many as seventy times seven chances. Here we see that although the vow of obedience in the other orders is considered most solemn and binding, the disobedient are punished but not

separated from the order. The fundamental difference consists in the fact that these orders exist *for their members*, while the Jesuit exists *for the order*, and only for the order, and only as long as he is able to render service to the order.

The reader will readily see that this principle kills all brotherly love. The Jesuit does not love his brother Jesuit. He is dead; and the heart, they say, ceases to love at death; therefore, the Jesuit begins to exist, as such, when he ceases to love. Abraham sacrificing Isaac was the prototype of the Jesuit; and I have no doubt that if, as more than once has happened, there should be a father and son who were both Jesuits, and there should arise the question of the disposal of a large inheritance, if the father were called upon to sacrifice his son, for the enrichment of the order, he would do so without remorse, convinced that it was the greatest virtue.

This may seem very hard to believe to many in this land, where an open Bible has given an open heart and mind, but it seems natural enough to fanatical Catholics, even among the laity.

So, as an outcome of this principle, it follows that when a member of the Company of Jesus is found for any reason to be of no further use to the order, he is disposed of. If he is a superior or one who has been intrusted with the secrets of the order, he is very apt to contract pneumonia or rapid tuberculosis, or some other deadly disease, and shortly after to die in the odor of sanctity. If he is simply one of their ignorant tools he is expelled. But first he is tricked and enticed until he falls into some subtle temptation prepared for him. When he is discovered and caught in the trap he is informed that he can no longer belong to the order, and, no matter how earnestly he begs to be allowed another chance, his judges are inexorable. But he is bound by a solemn vow never to speak anything but good of the order, under pain of having his sins or faults published to the world. And in order to make this threat the more terrible, they show him a document containing a full record of his misdeeds, with the testimony of witnesses, duly signed and sealed, which is to be kept locked in the secret archive



of the superior, to be used against him if he is known to breathe a word derogatory to the order.

This doctrine of "the individual for the order" will be better understood by those of our readers who have not had the opportunity of informing themselves concerning it, if we give an outline of the Jesuitical method of training.

The other orders are supposed to receive those who come to them, and after passing their novitiate are accepted. The Jesuits *select* their candidates, though, of course, not allowing the candidates or their relations to suspect it. Candidates are usually chosen from among influential people, being young men who can bring with them to the order influence, power and wealth. If the youth they have fixed upon as a future candidate is not already a student in one of their colleges, they try by all means to induce him to become such. Having succeeded in accomplishing this, they begin his preparation by teaching him contempt of the world. For this task a very "pious" father is assigned, generally the most perfect type of hypocrisy. The superior who has assigned the task will supply him with the most minute information possible to obtain bearing upon the subject. He is dispensed, if necessary, from all duties, such as preaching, and even the confessing of penitents. Henceforth he lives only for the purpose of "conquering" this unconscious youth and making him a fit candidate for the order. By degrees there is developed in his pupil the most exalted mysticism, and in a few months he has become so infatuated as to be almost irresponsible. The most loving of mothers, if she opposes his new religious tendencies, is looked upon as a worldly woman, used by the devil to tempt him to his fall. The only thing to be done, as it appears to him now, is to leave the world. Did not Jesus expressly say: "He that loveth father or mother more than Me is not worthy of Me?" Therefore, no time is lost in handing in his application for admission to the Company of Jesus.

Strange to say, as soon as the young man actually becomes a candidate he encounters great difficulties. All the fathers love him, of course, but to become a Jesuit, he is told, one must be chosen by God. Such a matter cannot be set-

tled by his personal choice or inclination, and it requires great sanctity of heart and life to incline God to the bestowal of so great a privilege. Now, the father, who has been his constant companion and confessor, and who has acquired a pretty good knowledge of his character, offers to help him overcome his defects. If, after their removal, God clearly reveals His will in the candidate's favor, the father *will speak to his superior concerning him.*

Note the hypocrisy of it! This innocent young man is made to believe himself to be the suppliant for admission, while all the time the superior, whose verdict he so eagerly awaits, has been spreading his net to catch him, as the spider for the fly. With the most marvellous sagacity and profound knowledge of the human heart the candidate's mysticism is fostered and nourished, while at the same time obstacles to the realization of his desire are multiplied. He is urged continually to fight against one inclination or another, the idea being to develop his will power, which must in the future play such an important part in his life as a Jesuit. His father confessor tells him the most fantastic stories, purporting to be his own experiences in the ministry—things which never have happened, but which the youth believes so implicitly that he would be ready to kill any one who dared to say the father lied. If space permitted I could recount many of these "veridical histories" which I myself have heard from such candidates. All these tales tend to cultivate in the aspirant those qualities which are most desirable for making him the tool of the Jesuits, and when, finally, he is under their absolute control he is admitted to the novitiate. Here his "education" is continued until he takes the three vows, after which he is assigned the special task for which he is best fitted; and even then, unless he is able to occupy a post of responsibility, he is allowed to know nothing of the secret machinery which moves each pawn on the chess-board of the order. His duty is to obey without question—nothing more, and nothing less.

The following case, which came under my own personal observation, will serve to illustrate the power exercised by the Jesuit who consecrates his life to the accomplishment of the task assigned him.

In a very influential family of Spain there were three daughters and two sons. The elder son had already a high position in the army, and it was expected that his would be a most brilliant future. The younger son was at school, but expected to enter the military academy in a year or so. He naturally was inclined to follow his brother's example, and the advantage of doing so was apparent to every one. During the Summer vacation his cousin, a Conde, invited him to spend some days at his Summer home, to which he gladly assented; and on his arrival he found that his cousin had also invited several of his own college mates, together with a Jesuit father, one of their instructors in the Jesuit university at Bilbaõ. They were a merry party. The father, instead of being a damper on their spirits, proved to be most congenial, and allowed them such liberty that they could tell jokes about the confessional and the fair "beatas" (devotees), and the jolly father would join in the laugh. They even went so far as to sit up late over their wine without hearing a single remonstrance. Altogether the father proved himself to be the best of companions in every kind of sport, and was declared by all to be "just what priests nowadays ought to be."

The party soon broke up, and all left, with the exception of our friend, whom we will call Jaime, and the Jesuit father, who remained for a few weeks longer with his cousin, the Conde. The result was that when Jamie came home he told his family that he had decided to go to school next year at the Jesuits' university in Bilbao, and to continue there until he could enter the military academy. It was impossible to persuade him to go back to the school he had been attending. He declared that unless his father sent him to Bilbao he would give up his studies entirely. And his only reason for making the change was that the students there were happier and brighter, and had a better time. As yet he had no thought of altering the plans for his future. One of his sisters used to laugh at him and say: "You are going to become a Jesuit!" To which he would answer: "No; far from it. What I am going to do is to 'hang' the remnants of my faith, and be done with it!" And this expectation was not so strange as it may seem, in view of the fact that almost without exception the

young men of the class to which Jaime's cousin belonged were practically atheists, and all addicted to drink, yet all would die in defense of the Jesuits. I knew most of them personally, and can vouch for the truth of this statement.

Well, Jaime got his way, and went to Bilbao, where he found all the students he had met at his cousin's, and the same instructor. Just as they had done in the country, they were allowed to gather in one of the private reception-rooms till midnight, and to drink a couple of bottles of wine with the father instructor. Jaime had been there three months, and yet he had met none of the Jesuits besides this one, and the professors, whom he saw only in the class-room. But one day he was introduced to Father C——, who was a well-known novelist, and came from a city near Jaime's home. They had a pleasant chat together in the garden, and there Jaime was introduced to Father G——, who fortunately "*chanced*" to be walking up and down reciting his prayers. That evening after dinner Jaime met in the corridor this same Father G——, who "thought he recognized him as the distinguished young man Father C—— had introduced to him. He was sorry to say he was very busy that evening, but he would be so happy to meet the young man some other time," etc. Next morning the first person Jaime encountered on leaving his room was Father G——, who was going that way on important business, and really considered it quite providential that he should meet his young friend again. He went on to tell Jaime that he was gathering some topographical notes, which happened to be precisely about the young man's country-place, and he intended to ask the superior to allow him to visit Jaime in his room, as he was sure Jaime could give him some valuable information. Of course, Jaime felt flattered, and politely offered his best services.

That evening when the group of students to which Jaime belonged were gathered in their private room, accompanied, as always, by their instructor, Father C—— suddenly walked in, and naturally received a hearty welcome. He was a very distinguished man, being a brilliant writer of international fame, so it was a pleasure as well as a very great privilege to have him condescend to join their party. That evening he was particularly busy, and could stay but a few moments. He accepted a

glass of wine, purely out of courtesy, and "By the way," he said, addressing Jaime, "Father G—— told me that he met you again this morning. He is very anxious to see you, as he is much interested just now in your place. I do not know whether he is writing something himself or gathering notes for some other father, but, any way, he wants to ask you some questions; I do not know whether they are geographical or biographical." "Oh, yes!" answered Jaime, "he told me he was interested in the topography of the country." "Ah, well!" said Father C——, "they may be *topographical*, then, and he is very anxious about it, but he could not see the superior to ask his permission to visit you, although he tried to all day, and when he saw him this evening it was too late, as he did not wish to interfere with your recreation." And Father C——, repeating that he was "very busy," made his departure.

The father instructor suggested that they might invite Father G—— to join them some evening, with the permission of the Father Superior, to which all heartily agreed. "But," the instructor added, "*you must not expect to find in Father G—— a very brilliant man. He does not represent science; he represents piety. But though he may not be brilliant, nevertheless he is the confessor of — and —.*" And here the father repeated in succession the names of about twenty prominent ladies.

The reader may think that the father instructor did not speak very favorably of his brother, Father G——. Was he trying to injure him? No; but just here is an example of the Jesuits' policy. All the Jesuits in this little drama were playing their parts according to a carefully considered plan. What was said of Father G—— was not dishonoring to him. "He did not represent science, but piety, and he had influence." The plot was to draw Jaime into the net, and make him a Jesuit; but at the same time, though the other young men were not considered to be fitted to become members of the order, they could help it by their friendship and patronage, and it was necessary to impress them favorably. So what the instructor said was intended to mean to them that the majority of the Jesuits were men of learning and talent, and that, although there might be a small minority who were more distinguished for piety than for learning, yet even these exercised a wide influence over social life. To Jaime, on the other hand,

the same remark was intended to convey the idea that not learning, but piety, was considered among the Jesuits to be the *summum bonum*. The instructor had been keenly observing the young man's character, and had penetrated beneath the superficial layer of worldliness to the dormant religious tendencies beneath. He was already laying the foundations for the superstructure Father G—— was commissioned to raise.

Lack of space obliges me to leave the rest of my story to be told in the next letter. And I shall tell it at the risk of wearying you, Cardinal, for the sake of those of my readers who may benefit by the enlightenment on our subject, which it is sure to give them.

MANUEL FERRANDO.

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**AUTO DA FE IN BARCELONA IN THE TWENTIETH CENTURY! "El Progreso," Barcelona**

They say that our age is one of progress and religious liberty. Is it? On Friday we were present at an Auto da fe, practised in the great square in front of the university, facing that temple of modern science and at the feet of the statue of the illustrious Doctor Robert, that advocate of modern progress and religious liberty. The following is an accurate account of the facts:

The well-known bookseller, Señor Robira, taking advantage of a sale of literature going on in the above locality, had a stall, from which he sold Bibles, New Testaments and Gospels, translated by Valera, vulgarly called "Protestant," prohibited by the Sacred Congregation of the Index. They were eyed with animosity by an individual who is unworthy to live in this century or to be a citizen of our Barcelona. He set to work to instigate a party of well-to-do young men to contrive a means of causing those books to disappear. Some days previous to the evening in question the bookseller received visits from them, when they made impertinent remarks regarding his books. One pronounced them to be "poison worse than any material one." Another exclaimed: "The Government ought to forbid the sale of such books." Another said: "If Father Gortejon, ex-Director of the university, were living he would not have permitted those books to be sold in the square." Others intimated that such obnoxious literature would not long remain there, etc.

As legally the books could not be removed, it was necessary to seek for other means to effect their disappearance. This was easily done. The author of the whole transaction, doubtless well versed in Romish Church history, with its dark pages of religious intolerance, which condemned Protestant books to be burned, desired to repeat in modern times that ignoble ecclesiastical record by an Auto da fe of the Holy Scriptures.

On Friday, at about 5 p. m., a strong wind was blowing, and the bookseller had, therefore, removed the awning from his stall and carefully wrapped it round the cases containing his books before retiring to his home. Now was the chance for the modern inquisitors to do their work. Armed with petroleum, they made their way to the Protestant book-stall. Over it they sprinkled the burning spirit, and very soon the flames called public attention. Out of pity for the poor bookseller some neighbors ran to put out the fire, and, thanks to their prompt aid, many of the books were saved. But the action was intolerable—inconceivable in our times with a professedly liberal Government. The worst of it was that not one of the authorities took notice of the fact nor interfered to avert the consequences, which might have been serious. Neither, up to the present, have any steps been taken to arrest the perpetrators of the incendiary.

The above shows that in Barcelona, in the twentieth century, it is possible to enact an Auto da fe in the grand, much-frequented square of the university, unhindered by the police. In 1909 drastic measures were adopted toward persons suspected only of having taken part in the burning of the convents. Why, then, was not the same justice administered to the fanatical persons who burned the Bible? Surely books are property as much as buildings. Or is there one law for those who would destroy abodes of cruel slavery, and another for those who practise criminal fanaticism?—Spanish Religious Tract and Book Society.

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One Priest alone can pardon me,  
And bid my sorrows cease,  
Can breathe the words, "Absolvo te."  
And bid me go in peace.  
My soul has heard this priestly Voice;  
It said, "I bore thy sins—rejoice!"  
—Extract from Miss Constance L. Maynard.

## THE PAPACY AND THE WAR

Has the Roman Church anything to do with the war?

This question has been repeatedly submitted to us ever since the European conflict broke out. We have refrained hitherto from expressing any opinion, but the insistence of many has constrained us to say what we believe to be the truth with regard to this subject, which is of the most absorbing interest, to-day, to the whole world.

At the outset, we affirm emphatically that we do hold the papacy responsible for the war. This frank expression of our conviction will cause surprise to many, and from some will call forth indignant protests. We are aware of it. It is very difficult to make people believe that religion, which ought to be the exponent of love and peace, can be used, in this age at least, to bring about such a cruel and merciless conflict. But the reader must bear in mind that we are now dealing, not with the Christian religion (we deny that Rome can properly be called Christian), but with the papacy; and in dealing with the papacy we must be prepared to see strange things—as strange and contradictory to true religion, to-day, as they ever have been in the past.

It seems pertinent to remark right here that when we speak of the papacy we mean the Jesuits, for the politico-religious system of the Vatican, as it stands to-day, would not exist were it not for the sons of Loyola, whose history of strife, plot and crime is well known to some in spite of their cunning efforts to conceal it. History fully supports our statement, and to those who cannot overcome the impression that any one who has left Rome must necessarily be biased and prejudiced to some extent, and therefore inclined to exaggerate, we can only submit the following facts and ask for their explanation.

The Jesuits were expelled from all the countries of Europe, and finally they were abolished by Clement XIV., who, after instituting proceedings against the general of the order, Father Ricci, the secretary and several of the prominent fathers, sent them to the castle of St. Angelo as prisoners of State, charged with and convicted of having attempted both by insinuation and by more open efforts to stir up a revolt in their



own favor against the Apostolic See. They were also convicted of having published and circulated through all Europe libels against the pope, in one of which Fathers Favre, Forrestier and Gautier charged Clement XIV. of being *Simoniac, a parricide, sacrilegious and anti-Christ*. Is it not strange that after an edict of perpetual suppression, in which an infallible pope, in the name of Almighty God and the holy Apostles, Peter and Paul, anathematizes every one who in any way should alter his decree, the Jesuits should take refuge in Russia and Prussia—heretic lands—and there, in spite of the Church and the pope's anathema, should exist and multiply for twenty-seven years? Is it not strange that they should be able to carry on their intrigues among heretical monarchs, that, having failed to obtain from the popes immediately succeeding Clement XIV, a revocation of the decree of abolition, they at last managed things so that, at the end of twenty-seven years, Pope Pius VII. was obliged to issue his famous decree, reinstating the Company of Jesus, in which he says: "We should be derelict of duty if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ those *vigorous and experienced rowers*, the Jesuits, who volunteered their services in order to breast the waves of a sea which threatened every moment shipwreck and death?"

What was that stormy sea? The opposition of the crowned heads of Europe to the Vatican. Who had caused its waves to rise and threaten shipwreck to the bark of Peter? The Jesuits. For what reason? *Their own benefit*. The monarchs who opposed the intermeddling of Rome in politics had not the slightest idea that they were being stirred up and egged on by the selfish sons of Loyola for the furtherance of their own schemes. Being the cause of the tempest, we can scarcely doubt that they would understand how best to calm it, thus winning the gratitude of every one concerned, and "greater glory," not for God, but for the order of the Jesuits.

And as the Jesuits were before, so they are now, and ever shall be!

But we do not purpose in this article to write the political history of the Jesuits, so let us return to our subject.

The difference between the opinion of the majority and our own with regard to the present war consists in the point of view.

We perceive a remote cause, with which we have been acquainted for many years, while the majority see nothing but the immediate cause; or, if they realize that remote causes must have existed, there is great division of opinion as to what these causes were.

The immediate cause, as every one knows, was the assassination of the Archduke of Austria. This, however, in our opinion, was simply a pretext for allowing to break forth long-smoldering fires. But even in this we do not excuse the Church of moral responsibility.

Let us state a few facts to prove that we are right.

Few have realized the true condition of Servia for years past. No people in modern times has supported with such patience and endurance the vexatious tyranny of another nation. This was not made public until a few months before the decisive events which brought about the war took place, and even then small attention was paid to the matter.

We can assure our readers that if Cardinal Rampolla had been elected pope instead of Pius, he would have avoided this war, at least it would not have originated from or on account of Servia.

About the middle of November, 1893, I learned, through a man who had just received a secret commission from Rampolla to the Anglican Church, that he, Rampolla, was on very bad terms with the Emperor, Francis Joseph, and that their correspondence had become so hot that Rampolla had actually advised the Emperor to abdicate; upon which the Emperor asked the pope to abolish the *clause* which provides that none but an Italian can be elected pope. He also asked that four more cardinals be given to Austria, three more to Spain, two to France and four to Germany, and that the Italians should not be allowed to enjoy the privilege of having a majority in the college. My informant, who was afterward made a cardinal, told me that Rampolla was willing enough that the pope should be the choice of the college regardless of nationality; but that the Italians should be deprived of their privilege of majority, and that Austria should be allowed four more cardinals—never!

I also know that the Emperor had repeatedly requested Rampolla to return his letters, which Rampolla never did. It was hinted

that Rampolla died by the hand of an emissary from Austria, who had been entrusted with the mission of recovering the letters. We believe that this correspondence was the cause of Rampolla's death; but Austria did not need to go to the trouble of sending anybody to kill him. In the Vatican it was easy to find more than one ready to oblige in this respect.

Now, in the Merry-Pius administration, Austria had full sway at the Vatican. And the Emperor was so faithful, it was said, that when he got up in the morning, if there was not a telegram, bringing the papal blessing waiting for him, he ordered breakfast to be served later, being unwilling to begin the day without this mark of Heaven's favor! The Emperor has become such a fanatic within the last ten years that he would not even sign a public document without consulting the papal nuncio. We might say that everything the Emperor did was either suggested or approved by Rome. The attitude of his Government toward Servia, under Rome's pernicious advice, became simply scandalous and horrible. He virtually closed the country to any commercial intercourse with the rest of the world. The poor people could find no market other than Austria for their scanty products. These were under heavy taxation, and the Servians were obliged to sell at the prices dictated by Austrian commerce. It is said that in many instances a man who took a pig to the Austrian market could not get for it even enough to cover the tax he had to pay, and he was obliged to go to jail for the debt till his relatives or friends were able to redeem him. On account of religion also the Servians have had to suffer greatly. Rome named the Government of Austria "Protector Fidei" in Servia. Priests and monks were sent into the country by thousands. Guaranties and privileges were given to them by the Government, even such immunity as they did not enjoy in Austria. A Jesuit in Servia could do just what he pleased by merely threatening to report to the Austrian Government if his actions were in any way interfered with. The only hope of the Servians was that at the death of the "Old Man" things might change for the better.

But the bad policy of Merry del Val concerning the succession to the Austrian throne killed all hopes. We must not forget that the question of the succession in Austria has been one

of great importance to the Vatican. Merry del Val thought he was the man equal to the solving of this problem, and started to do so with his tactless diplomacy. Following the old principle that "if you wish to get the State into your power you must set a peasant on the throne," he called to his side the disgraced archduke, and promised him the crown, provided he would submit to certain stipulations.

When it was reported that the archduke was frequently seen in Rome, and that once he even kissed the feet of the "future pope," Merry del Val, we anticipated trouble, for we were convinced that either things had changed greatly at the Vatican, or Merry was not going to be pope. Any one who was acquainted with the prevalent sentiment among Vatican politicians could be a prophet in this case. The archduke was not *persona grata* for the Jesuits. Even if there had not been the powerful reason of personal resentment of long standing, it was reason enough that the archduke would, without doubt, be socially ostracized, for the Jesuits to repudiate him. They knew that he was considered an outcast by the nobility of Austria, who had already protested at the suggestion of his ascending the throne. Even the King of Spain would not have sent a representative to his coronation.

But Merry, just as he had been in the case of France, was determined to be absolute and enforce his despotic will in the matter, in spite of every one. He encouraged the archduke, and promised him that Germany would support him against his enemies at home; and, as soon as Rome could be satisfied of his fidelity, the impediment of his morganatic marriage would be removed. Of course, with such prospects in view the archduke was eager to give Rome the assurance of his fidelity. There was not a Church feast at which he was not present. He subscribed to all pious congregations and societies, visited the poor, and made special tours of the country—religion being the theme of all his speeches and conversations. Of course, he could not leave out Servia. He impudently declared that he would break down the religious and political barriers which separated the two countries; and, to the surprise of the world, for the purpose of ingratiating himself with the Vatican, he succeeded in obliging the Government of Servia to make a *concordat* with Rome.

The clauses of the *concordat* are such that either the Government of Servia must have been composed of men who were totally ignorant of the machinations of Rome, or else they were coerced into signing it. It is apparent that they were given only the chance to choose by what death they should die. They knew that they could no longer endure the oppression of Austria; they could not make any resistance without the certain sacrifice of their national entity; it was represented to them that the only power able to restrain Austria was Rome; and so they preferred to be slaves of Rome rather than to be absorbed by Austria.

But the populace failed to understand this, and, excited by patriotic speeches, became at last infuriated with indignation. The Holy Synod took the part of the people against the Government, and asked Russia if it would leave a people attached to it by ties of treaty and religion to perish. The papers even went so far as to accuse the Czar of negligence, and the public press of Russia, together with the radical element, raised such a protest that the Government promised to intervene. When things had reached this state the assassination took place.

The death of the archduke was a great blow to the Vatican. Merry del Val, in his note of condolence to the Emperor, expresses his sentiments, praying that the assassin may be "mercilessly punished, as he deserves." With such an order coming from the Vatican, Austria, which did not expect the intervention of any nation, lost no time in fulfilling the desires of Merry del Val. Its ultimatum to Servia was humiliatingly despotic. Servia had to consult Russia, and could not reply in the limited time accorded. Austria declared war, whereupon Russia came to Servia's aid, Germany followed, and France, and England, till Europe became the scene of such carnage as has never before been witnessed.

Are we not more than justified in making the Church responsible for the immediate cause of the war?

In conclusion, we wish our readers to take note of the following facts:

The nations at war were ready for war. There must, then, have been a cause for it independent of the assassination of the Archduke of Austria. What is, then, the real cause? No mod-

ern historian seems to be able to assign an adequate reason for the conflict.

In the great events of the world's history which have culminated in war there has always been some reason which has occupied parliaments and people for a longer or shorter period before its actual break. But here we have only one cause. Each of the nations actually engaged in the war is fighting because of the sacred duty of preserving its national integrity. Each nation was preparing for war because the others were preparing. Now the time for an explanation is long past; but if before the mobilization of the troops began, Germany, England, Russia and France could possibly have been brought together to give the reason for their enmity, not one of them could have given any worthy of the name. All that was known to them was known through the secret investigation of spies. A German could live at peace with an Englishman in France; they might be associated in trade, they had nothing against one another; they might even be the best of friends. There were rumors, it is true, that the King, and his cousin, the Kaiser, or their Governments, were not on the best of terms, but why they did not know.

In Germany reports were started against England. In England similar reports vaguely spoke of menacing developments in Germany. But was there any official act on the part of either that would warrant war? *None.*

There was a national *feeling* and sentiment in England, in Germany, in France, Russia, Austria—a feeling of enmity and jealousy, fostered for years.

We know who were the originators of this international gossip which has sown the seeds of hatred and dissension among the nations, just as it has always done among families and individuals. They professed to be disinterested friends of each Government, but they took care to obtain inside information from each to report to the other; every action or resolution was represented as having a sinister meaning, until all Europe was on the defensive, and the nations became so convinced that war was inevitable, that they armed themselves accordingly; and so it was that when Servia furnished the excuse, all rushed in without pausing to consider the awful consequences. It was

the Jesuits, who, by their machinations, brought all this about.

But some will ask: What interest could the Church have in throwing almost the whole of Europe into such deadly strife?

This will be made plain at the close, when the time comes to divide the spoils. We cannot now go farther than to point out that the only one to surely profit by it, without the slightest sacrifice or risk on her part, will be the Church, no matter who may win.

Is not this a good reason for instigating the war? It seems too horrible to be true. Yet, to Rome, made callous by her centuries of inquisitorial practises, it is nothing but a necessary measure for the re-establishment of her fast-diminishing power over European affairs.

Already she is gaining by it. What has the pope done to bring about peace, but make peace prayers and weep, and pose as peace-maker? *Nothing!* Nevertheless his representatives have been so loud in their praises of his untiring efforts to put an end to the war that he has already been offered the Nobel peace prize! Could there be anything more ridiculous? No; but people, whether they see it or not, make no protest, and the pope takes advantage of their apathy.

Let our readers carefully observe developments, bearing in mind what we have said, and we believe they will not fail to find much to corroborate it in the events the world will shortly witness.

M. FERRANDO, ED.

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"Ah, if you knew how precious is this word to me. With Jesus I descend into the lowest depth of hell, and behold the formidable accuser of God's children, but a vanquished enemy, and impotent to do me harm. With Jesus I tread as conqueror on the lion and adder, and on all the powers of the enemy. With Jesus I ascend to highest Heavens, and in my Judge I recognize my Saviour. Whatever may happen, Jesus, Jesus is the only name I oppose to all anxiety and all terrors; to the agonies of death, Jesus; to the terrors of judgment, Jesus; to the sufferings of the flesh, Jesus; to the accusations of conscience, Jesus; to all questions, Jesus, Jesus."—Adolphe Monod.

### ROME'S PARDONS

If Rome can pardon sins, as Romans hold,  
And if those pardons can be bought and sold,  
Then surely 'tis no sin to "worship" gold.

If they can purchase pardons with a sum  
For sins they may commit in time to come,  
As well as past, they're surely "going some."

The happiest, then, are those who have the most,  
For they can *buy* their Heaven, or their "*roast*"  
And laugh the *poor* to scorn for being "*lost*."

Whence came such thoughts, or where did they begin?  
What author have they, or who brought them in?  
*Christ* never kept a *Custom House* of *SIN*.

Some *devil*, out of work, and in a "*stew*,"  
With nothing else on earth to think or do,  
Hatched this to get their *souls*, and *money*, too.

A FRIEND.

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### FORM OF BEQUEST

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York*

(Specify Here the Property)

*to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.*